MY THEOSOPHY

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IT is not possible for me to speak about any other Theosophy than my own. But this also means that what I say may not be your Theosophy. Yet even though it is not yours, and it is mine, my Theosophy says: "it is still Theosophy". Theosophy is not the property of anybody's mind or heart; it is Truth, and Truth is and must be one's own Truth.

The most inclusive motto of The Theosophical Society is that "There is no Religion higher than Truth". When critically minded people hear that motto, they frequently think that Theosophists consider that what is called Theosophy is the Truth, and that the beliefs and the ideas that Theosophists have, is the Truth. But the word, the motto itself, is a translation of a Sanskrit phrase. The real Sanskrit word for "religion" is Dharma.

Some people translate the word "Dharma" as "duty". In reality, "Dharma" is a word

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that represents everything that is religion as well as no religion. So if you say : there is no Truth higher than Dharma, or, there is no Truth that is as high as your highest reality, this would fully express the motto.

All religions, all philosophies, speak of Truth. And all speak of teaching Truth. So if you ask the question what is the Truth that Theosophy teaches, the reply is perplexing. And if you ask : " What is the Truth," I can only say : " the Truth ". And if you ask further, What is the Truth you are going to teach ? then the only answer I can make is, " discover it for yourself ". The ultimate Truth in life is not so much the end as the process.

In the Hindu religion, for example, the idea of Truth was the keynote of all teachings. But if you read all the sacred books of Hinduism, you end up still thinking : " What is Truth ? " They will give you examples of great people and great actions. That is Truth. They will give you another example which is equally great, but perhaps contradicting the former. And they will say : " This is Truth." Even what we may regard as untruth can be Truth to another individual. Because, essentially, experience is

Truth ; and it is the discovery of Truth in the process which is the greatest and the most inspiring of all experiences.

Therefore Theosophy, my Theosophy, is not exactly a teaching which I can offer to you as the Truth. In the world today, full of differences of race and religion, we need something from within ourselves which is right. No religion is founded on its teachings of Truth. Every religion has been founded on the life of the Teacher. There would be no Christianity without the Christ, there would be no Buddhism without the Buddha. We have accepted their life, and have made it the code of Truth.

In speaking of Christianity, people say the Christ gave certain teachings. But the ultimate fact is that He was Himself, and it was His being that was the greatest teaching. And His being was the greatest teaching because He had authority. His authority was not teaching. His authority was His own experience. He spoke what He lived, and it is His living that has become the source of a religion.

It is not possible for any code of teaching to be a reality unless it fundamentally goes to the root of the problem, which is living. We must

not, therefore, think, that Theosophy will have a teaching which will solve all problems. The solution of a problem does not come from Theosophy, but the Theosophists ; and the living of the ideas must depend upon the power of the experience. It is that experience which must make all teachings rich, all teachings true. Fundamentally, it is not belief that matters ; yet belief is important, because we need the knowledge that is wrapped up in it. Just as an astronomer looks for the manifestation of life in the stars—so must we look for the Truth that is the science of life.

You can, of course, ask from an ordinary point of view : " What does it matter whether the sun goes round the earth, or the earth goes round the sun ? " Fundamentally to our behaviour it does not matter. But knowledge is important, because it is the truth of the mind, the truth of the heart, the truth of the body. The truth of the body is its grace, its rhythm, its purity of living. And therefore beauty and art are a necessary expression, because they bring that purity and that beauty to a physical level. They bring the invisible light of the Divine into the visible forms of sound, of colour,

of rhythm. We can enter the Truth through art; we can enter the Truth through science. Knowledge is the truth of the mind. Knowledge is a piercing of the reality of life, the power to expand your mental consciousness, to understand greatness, to comprehend the light of Heaven in all its aspects; such a science of life is unfolded in what we call evolution. It is important, because we should know who we are, where we come from, where we are going.

And therefore, through the science of life many problems of the world can be solved. From the science comes understanding and from understand comes philosophy. If we know, for example, that there is such a thing as re-incarnation, if to our mind it is a truth, it helps us to understand life; it makes us understand both what we call justice and injustice. The science that says that we are not merely our physical bodies but more, is important. Because that point of view takes away a certain fear from life. We begin to know that, after all, our real selves are not all the possessions that we love so much. And when our bodies get old, we can be as indifferent to it as we can be to our old coats. Again, we see the justice of

reincarnation, because, thank God, we cannot take our possessions, our luggage and our clothes with us to the higher world. I sometimes think that the heaven world is beautiful because we cannot take everything with us. It would be awful if we could take all our furniture and furnish our rooms up there in the Heaven world. Enjoy your pleasures, but remember, it cannot be for always. We may say, we shall be miserable without them. But life says : " You will be reincarnated again, and I will give you a boon ; you will forget the possessions of your past incarnation "—and so we have the marvellous blessing of forgetfulness. People sometimes say : " How I wish I could remember my past incarnation." I cannot think of anything which is a greater blessing to us than the blessing of forgetfulness. Such truths make life understandable. And then comes the truth of the heart. And that truth is the synthesis of all other truths. The Divine light of beauty that comes on the physical plane gives rhythm, richness and emotion to the heart. The Divine light of understanding, of science, of philosophies, of the science of life, gives to the heart an expression, and therefore the heart

becomes the centre of your being. The heart becomes greater than your body, your emotion and your mind because it is the essence of the three. Through the power of the heart great things are born. Great Teachers are great because of their heart. No one thinks of the Christ or the Buddha as merely intelligent people. No scientist or mathematician or clever man has remarked how clever They were, and how much superior They were even to themselves. Not because scientists think They had no intelligence. They overlook the intelligence in the great Teachers because it has been transmuted into something else, into what is universally recognised as Their power to love.

When you think of the Buddha you think of His compassion ; when you think of the Christ you think of His love. Without that, you may say a person is a genius, he is a hero, but you do not call him a Teacher. The word " Teacher " becomes applied only when that emotion becomes explicit.

And therefore, the most important science of all is the science of the emotions, the science of the heart. The greatest Theosophy for me is when all knowledge is submerged in a deep,

living, vibrant emotion of the heart. The motto : " Be in love with life " is a tremendously true thing to think of. The world does not really understand what love is. It brings love, the great divine love, down into something ordinary and physical.

The science of the emotions has been attempted a little bit by psycho-analysts. There is knowledge, an attempted knowledge, but according to me that knowledge fails because it does not have what I call the knowledge of Theosophy. Psychoanalysts think an individual is just a personality, a sub-consciousness, a conscious self ; and that is all. Unless the psychoanalyst realizes that a child is not merely a physical body, but is the body of somebody, who has come from long ago, there can be no true science of the emotions. And that is why so often psycho-analysts analyse people, pull them to pieces, but cannot put them together again. A psycho-analyst says : " know yourself " ; but unfortunately he does not know you himself, nor does he know himself. So he simply says : " pull yourself to pieces, then you will know what you are." Therefore to me it is a knowledge which is incomplete, a vision and outlook upon life

that are limited. Knowledge and science must go together with the science of the emotions.

If we think of ourselves only as physical bodies, we bring everything down to the physical level. That is why the psycho-analyst says that all love is fundamentally sex. Up to a point he or she is right, but has forgotten that all sex is fundamentally something else, because sex itself is the power of God in its physical aspect. In its highest aspect, it is the power to fall in love with life. The marvellous unity of consciousness of the Christ is the highest truth. Krishnamurti gives you an understanding of yourself. But he gives a view with his " cosmic mind " so to speak, an idea that is completely non-physical. He too says : " understand yourself." We cannot understand the cosmic mind, so we struggle, and wonder what he is talking about. What happens is that we neither understand the cosmic nor the purely physical, which is limited. But we can understand all when we understand the truth of our own consciousness. The truth of our consciousness is based upon the experience of life. All the many forms of truth are concentrated in your heart and all the truth is concentrated in your power to love.

And that is why the first object of The Theosophical Society is Brotherhood. To me the essence of everything in life must be based on that, because Brotherhood is wisdom. Brotherhood is knowledge, it is science, it is living ; only it must be a living power in your heart. And it can be a living power only on one condition : that is that you are really alive. Quite a number of us think we are living. We are existing, but we are not really living merely because the body is living, moving, experiencing. We can never experience truly unless we have the power to unite with another ; the power to love a child, an animal, another human being at nobody's dictation, except the dictation of your heart.

Many of us think perhaps by this teaching or by that teaching we are helping the world. Every teaching will degenerate into a dogma unless it is inspired by the power to love. And the power to love gives the understanding that, after all, the ultimate truth is the reality within each individual. It is that understanding that must become a living power in our life. To know how to live is the greatest art of all. Living is a creative power ; it is a thrilling power,

and it is a continuous learning, because no matter how much you learn from books, they will be of no value unless you know how to live. Books are useful only for one purpose ; in order to understand how the other person thinks, not in order to know what is Truth. Truth has nothing to do with the other person's experience ; it has to do only with your own experience. And your own experience depends upon your power to live. If we have this power we can become tremendously dynamic, vital people ; and thousands will not be needed to save the world. One person can save the world.

What we really lack today is the power to feel. We are not really burning with love for people. We can all talk brotherhood but it will have no value. The Christ said the same thing ; and you and I say the same thing. Many millions follow Him, but few follow us, because we do not have the power behind us which gives value to our words ; and the value of our words is our experience. The fundamental difference between a person who knows and a person who does not know, is experience. If a great scientist is talking to you, you can feel the reality of what he says, because you can feel his

experience, whereas if somebody else tells you the same thing, you feel : " Why should he talk about it, I can always read it in a book."

Of course, generally, people feel very disappointed if other people do not want to listen to them. That is because we all of us have an unconscious desire to teach other people. We, all of us, think that there is only one way to teach ; that is with words. Either you must speak or you must write. Writing is perhaps kinder to humanity, because they can always close a book and put it away. Speaking is not always so kind. But, there is a truer way of teaching. Today, one of the greatest difficulties is that everybody thinks, every nation thinks, every religion thinks they can teach somebody else. Of course, in a way every religion can teach and every nation can teach ; but the most important thing is not, who can teach, but who can learn. Emphasis must be laid upon the learner. It is the learner that is needed today more than the teacher, and the learner has got millions of books around him. If you go through the garden you have thousands of books in front of you. If you meet children you have many teachers before you. If you meet

your friends, you have many books before you ; life itself is full of teaching. If we are to be living beings, we must benefit from other people's living. Very often we find others appear to be dead just because we are unable to learn. One of the most wonderful things about the power of learning is that everybody becomes alive, becomes interesting, becomes inspiring, and everything in life becomes wonderful, while in reality they are exactly the same. But you have changed, and because you have changed the world has changed. And if the world can change in that way before your eyes, this means that you have fallen in love with the world. Nearly everybody in the world falls in love with somebody else, a game that is really a big lesson to us. We think that when you fall in love and marry and settle down, every thing is finished. In reality, if you remember your falling in love, you have learned a tremendous lesson in life, because you have really learned that the whole world is beautiful. There would not be so many married people in the world but for the fact that almost everybody is beautiful, because everybody is really beautiful in somebody's eyes. Everybody is beautiful in the eyes

of one who knows how to love everybody. The Christ-like individual is the individual who loves the whole world and is in love with it in such a way that he sees its divinity.

Unfortunately, people fall out of love also, but that is where the art of memory is so important. Some of those who may be out of love, may look back and say : " Well, that was a glorious period of my life " ! The person who is living, who is creative, is like that all the time. And if Theosophy becomes creative and rich like that, then every moment becomes great and thrilling and wonderful. It is this power which is the greatest power of all. To beliefs you can say : " I knew that long ago ". If you say to an Indian : " do you believe in reincarnation ? " he will say : " of course, my great grandfathers believed in it." Belief becomes ordinary and old ; but the power to love, the sense of Brotherhood, can never be old, because it is ever living, it is ever new, it is ever fresh.

Our value to the new world is in our living ; we have to become vital, living people ; our beliefs must give a vitality of outlook upon life. It is because of this, the word Brotherhood is today the vital word.

There is much suffering, there is much prejudice, much misery in the world today. If I am a real Theosophist, I must not close my eyes to this. Some people do not wish to hear about unpleasant things. You have heard the story of the three monkeys, saying, "Hear no evil, see no evil, speak no evil." I only accept one of those three monkeys, the one that will speak no evil. I say "hear and see, so that you have knowledge ; do not run away from Truth." Sometimes, when people come to India and see poverty and suffering, they say : "I did not come to India to see all this." I say to them : "You do not want to see it, because it is unpleasant to you ; but does it mean, therefore, that it does not exist"? We must not have that attitude in life, that as long as we do not see, as long as we do not hear, such things do not exist. There could never be that attitude if you could hear with your heart and if you could see with your heart. The real spirit of pity, the real spirit of compassion, has to become a living thing in our world today. War, and suffering are the direct result of the suffering that humanity is causing to others. There should be no theory about this. A person who feels

cannot be led by argument. A person who feels, has got to express himself by doing something to help others. The only really logical person in the world is the individual who knows how to feel. He or she is the only one who refuses to hear the logical arguments of others. Such cannot be led away by the intelligent arguments of others. He has got to be what ordinarily people call senseless, lacking what, ordinarily, people call common sense. Surely though we want common sense, in some ways, we do want uncommon sensitivity and it is that unconscious, that fine sensitivity which makes you feel; it is that which will lead you to reality. We cannot allow the arguments of the world to prevent us from expressing that feeling. We cannot allow the intelligent arguments of the family to prevent us from responding to that reality, nor the arguments of your friends and, most important of all, the arguments of your own minds. Because the mind is often our worst enemy, our personalities put barriers between us and our own Truth. Therefore, this inner reality is unable to express itself because we put sweet arguments before ourselves. That is why it was said that men walk in their own shadows and cry out that it is

dark. Perhaps we will cry out that it is dark ; but don't let us be deaf when another cries out, and there are many who are crying today. The whole animal world, I feel, is sending out one cry for help, a cry for help which very few human beings are answering. We may not all be able to do much to answer the cry, but ability comes from desire, activity comes from desire ; and we will find the energy and the means if we know how to feel.

It is that power to feel which is the essence of Brotherhood. That Brotherhood is the essence of all religions and the essence of all teachings. We may believe in a thousand things. But it does not make any difference to us, because, even if we believe in things which are utterly different, if we can feel, then the feeling makes us one. It is that unity in the midst of this variety that we need in the world. To me that is the essence and heart of all knowledge. And that is my Theosophy.

When will this unity come ? It can come the moment you feel. And when you feel it, don't let it go ! Let it be continuous ; let it be a permanent stream. Thus you may become great creative artists of life.

The living of Theosophy is the greatest of creative arts for a Theosophist. It encourages feeling for people who believe in any religion, because Theosophy is not another religion, it is not another teaching. Theosophy is the Heart of the Christ, the Heart of the Buddha, the Heart of all religions, of no religion—but the Heart. And this is what we must go into the world to teach, but most important of all, whatever our activities may be, to live.

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